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AND TEACHINGS OF

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SPIRITUALISM AND JESUS CHRIST.

JESUS CHRIST:

The Man, the Mediator, the Messiah.

A DISCOURSE by MRS. CORA L. V. RICHMOND.

The following Discourse (says the Chicago "Times") was delivered by Mrs. Richmond, trance speaker, before the First Society of Spiritualists, at Fairbank Hall, on Sunday evening, June 12:—

THE MAN.

Behold the Man! at the supreme moment of human life, which is just before death, under the calumny and condemnation of law, persecuted of the people, adjudged guilty by the judges, crowned with a thorny crown, receiving the sins of the people—this is the condition under which the Man Jesus appears before the ruler. Judged from the human standpoint, at a period of time when materialism ruled court and camp, and earthly splendour was the only splendour worth attaining, the life and the termination of life of Jesus of Nazareth becomes a poem, a tragedy, a wonderful epic in the history of the world.

Laying aside for the moment all claims that exist in Christendom under the evangelical law, viewing the character of Christ as we would that of Plato, Confucius, Socrates, or any great teacher or founder of a philosophy, Who is there that can stand by his side? Born of humblest parentage, uneducated in the lore of the period of time in which he lived, unskilled in all save the simplest obedience to the observances of the Jewish religious rites and ceremonials, this child appears in the temple at the age of 12 disputing with doctors upon points of religious teaching, and confounding the wise men by the potency of his arguments. Had this been another he would have been called a genius; his name would have

been enrolled among those who created for the world a new period of thought.

He is lost sight of until his 30th year. Whether pursuing his occupation as carpenter among his own people in Nazareth, or whether in Galilee with the fishermen, seeking humble subsistence there, or whether, his gifts perceived, he was taken charge of by priest or oracle and instructed outwardly in the teachings of the Jewish law, still it matters not for the external purposes of reasoning what was his occupation or profession during the time or interval between the age of 12 and 30. He again appears, teaching such philosophy as, were it accredited to any man of learning of his period, would make his name more eminent than any man; were it ascribed to any school or class of men would make for that school a distinction not enjoyed by any contemporaneous or preceding philosophy or form of thought. If the compilation consisted of the Sermon on the Mount and the Lord's Prayer, as a daily offering, it would form in itself a system of ethics that the world would have valued far more in an intellectual sense had it not claimed to be inspired, and as such would have been handed down to the generations of students and scholars and searchers in human philosophy as transcending and epitomizing the philosophies of preceding schools of human thought. We find not only, however, that Jesus of Nazareth was a teacher, that he confounded those who were teaching in the temple by the sagacity and wisdom of his answers, that he astonished them by the strangeness and spirituality of his doctrines, but that he was also endowed with certain gifts the performance of which was admitted in the Hebraic church to belong to a prophet; yet which they would not allow in his case was the word of a prophet, save through the aid of Beelzebub, who performed these works under the name of the spirit

of God. People do not change much. In every age there is the same tendency to face facts either with unbelief or with ascribing it to an unworthy source, providing the fact emanates from an uncanonized and unauthorized source.

Jesus of Nazareth was not authorized to teach in the temple, therefore it was not recognised; he was not authorized or canonized to perform miracles, therefore the miracles were of Satan; and such was the power of this prejudice that when certain of Christ's followers proclaimed him Messiah, it was the people who turned against him, not Pilate the governor, who fain, because of the warning of his wife in a dream, would have spared this man in whom he found no misdeed. But the three years recorded of the life of Jesus of Nazareth are recorded in such a manner as to leave no doubt of the evidence of this history, since only those associated with Jesus most intimately could have been supposed to know most intimately what his teachings and workings were, and since, taking all the scepticism in the world for granted that relates to the life of Christ, it is quite easy to suppose that some thing similar could occur even in the present day,—that persons could be endowed with a gift as signal and beautiful as that which Jesus possessed; with teachings illustrative of high moral and ethical principles, and that those could be accompanied by works; and still the history of the present time, were it written by an outside observer, would contain no account of those actions, deeds, miracles, teachings, words, or followers; and especially would this be the case if history or historians were interested in suppressing any such account. Yet, notwithstanding this, the history of the time is such as to leave no doubt that Jesus as a man existed; that as a Nazarene he was despised of the Jews; that the Pharisees, Sadducees, and others, detested the sect to which he belonged, and that, also, as a professor of prophecies or of the teachings of the gifts of the Spirit, or of Messiahship, his claim was ignored excepting by those whom he won through his teachings and works; that those three years of life stand unparalleled in human history for the purity and perfection of its teaching, since in the midst of materialistic worship of the corruption of the Hebraic church, of the downfall of prophecy, of the absolute adhesion in many instances to mere forms and ceremonials he initiated the worship of the Spirit, and since in the midst of the Romish dominion, rapidly gaining the ascendancy over Palestine, he had the courage to proclaim in the presence of both native and foreign foes this pure, spiritual, unsullied action and thought, in life, in deed, in word, and in all that pertained to human existence, robbing the letter of the Mosaic law of its formality, and diving to the very spirit of its meaning, setting aside external observances, merely asking for the devotion of the Spirit—utterly ignoring, as far as canonization or outward establishments were concerned, any authority that the Church might exercise over him, yet fulfilling with exemplary and exact consistency the religious offices of the church to which

he belonged, giving sacrifices and devotions where they were needed, but ignoring the power of the outward sacrifice, and only requiring the spirit to be obedient.

It is said from the external standards of reason and materialism that if Jesus as a man did exist, philosophy is fallacious, his ethics faulty, and the system of life which he inculcates has a direct tendency to demoralization. If so, then all philosophers praised of men are such. For Seneca, almost a Christian by virtue of almost adopting the Christian thought in his line of teaching, preceding Christ, declares only such offices to be valuable as pertain to the thought and life of man. Plato, in his divine economy of existence, in the wonderful structure of life which he up-builds, makes the foundation of his teachings as exalted as that which Jesus gives, but by complications intellectually makes it more impossible of living; while far back in the Chinese literature and sacred writings we find wonderful corroboration of Christ's golden rule engraven in thought and word that mean precisely the same, showing that if his ethics are fallacious all ethics pertaining to human welfare are so: if his system of self denial be wrong, then all systems that teach men to love their fellows and value human brotherhood are wrong; the hopes of humanity are blasted, and mankind has license to pursue simply self-interest.

In a material point of view it is said—and complainingly—that Jesus enunciated doctrines that would tend to the severance of families, the dividing of father from son, of brother from sister, husband from wife. What does this mean? The captious intellect that so interprets it would slay patriotism, would slay any great sentiment or lofty ambition of the human mind, for the cringing and narrow selfishness of seeking shelter in one's home. Is home valuable, or of value, without freedom, without love, without hope, without prophecy, without religion? You might have a home, but it would be a home of slaves if there were no sentiment there but that which would cling to the ties of home and family, leaving nations and society to perish. There is no one who so denounces this teaching but what praises the soldier that marches forth to battle, to fight for his country, leaving his fireside, his family, his home, his father, his mother, his children, if need be, to perish for want, that he may serve, not always patriotism, but sometimes worse—ambition. Nor is there one who so denounces this system of teaching but what praises the thrift and enterprise that send men to distant lands to carve their way to fortune, leaving home and fireside to take care of themselves till they shall "get on in the world." Nor is there one that denounces the leaving of home to pursue politics, the basest of human motives, for exaltation; nor is there one that denounces the seeking of fame or individual ambition, or being wedded to art, or science, or intellectual culture. A man may be cloistered in his studio from morning until night, and night until morning again, seeing only once in a while at a window the fair head of a child, and occasionally the mute

pleading face of his wife—and he is an exemplary citizen because he pursues his science; his name is praised, he is exalted above his fellows because of his devotion to the pursuit of truth. But should he seek this in spiritual ways, or proclaim it in the name of Christ, these materialists say he is a vagabond, an outlaw, a neglecter of his family. There is no one who believes this. The system of ethics is too pressing, too exalted, too sacrificing, too closely coming in contact with the selfishness of human life to admit of its acceptance in daily practice. And because it is so searching it is denied; because it is so exalted it is repudiated, and because the very spirit of human thoughts is herein analyzed and detected, it is pronounced an impossible and impolitic system by those who claim to be guided by reason.

But let us follow this more closely. Socrates was a tramp and an outlaw in his own city, would not have been admitted to any æsthetic drawing-room of modern time, would scarcely have been recognised by the politic followers of a modern system of ethics. Yet he is the adored of philosophers, he is the worshipped of those who establish highest systems of thought for human beings to follow. Yet what is there in Socrates that is not condensed, concentrated, made doubly glorious by the spirit of its concentration in the teaching of Christ; and, more than this, illustrated in his workings? Throwing aside all claim to supernaturalism, Where is the philosopher that can heal the sick, that can soothe the sorrowing, that can take up the burdens of life and make them whole in the hearts of those who suffer—that can assuage pain, that can staunch the flow of blood and restore the wounded part, that can open the eyes that were blind? And where is the philosopher that, standing where Jesus stood, can reveal the very spirit of that law which was claimed to be taught, and at the same time illustrate it in his life and action.

The only answer that materialism has to this is to deny the fact. Then, if the fact be denied, the teaching is the only point they can question. We have answered this: that that system of philosophy if ascribed to Confucius, Socrates, or Plato, or if handed down through the labyrinths or mazes of German schools, would be simply idolized by the intellectual devotee of to-day.

Its mistake is its simplicity. The man Jesus, unaided by inspiration to have taught and acted the life and teachings he illustrated would have been worshipped to all coming time by the school to which we have referred; and if his name had been buried in oblivion they would have searched pages, volumes, and tomes of history to have rescued it from that oblivion and emblazoned it upon altar and temple door; books innumerable would have been written illustrative of it, and this philosophy would have been proclaimed as the highest and the greatest. Christianity would have then been the intellectual profession of the age, instead of the opposite, and the world would have been called upon to worship at its shrine because discovered by philosophers. As it has been handed down simply, purely,—

it is true, suffering the labyrinthine and mazy walks of ecclesiastical lore, but not suffering, fortunately, in the distinctness and purity of its teaching,—as it has been so handed down, the world of materiality chooses to reject not only the claims of Messiahship, of Saviourship, of mediation, but also the claims of teaching, of illustration of teaching by fact called miracle, and the very existence of the man. To such as these Napoleon would be a myth, the history of all time would be subject to dissection and rejected at option, and the testimony of human lips would only be a peculiar formation of mental obliquity for the purpose of being rejected in the mind of the philosopher who should discover that all history is subjective, and that men and women living upon the earth are mere illustrations of a point of philosophy which afterward rejects the illustration.

Taking the life of Christ simply, it was pure, it was unsullied, it was truthful, it was illustrative of his teaching; it was a distinct departure from the materialism and formality of worship, of creed, of dogma, of law-making of his day; it adjoined alike the corruptions of Church and State; it made a departure in the direction of lofty spirituality, and an impetus that the world has not forgotten; and to-day those who have wandered from the admiration of this character into the labyrinths of infidelity, as it is termed, are constrained to return not to the bonds of creed or dogma of church, but to the admiration of the man, for having rejected dogma and creed. They vainly imagine that they must also reject the name and life of Jesus. In any claim that church authority has established for Christ they may reject, but even then Thomas Paine, Voltaire, the whole line of proclaimed infidels in the world are constrained to return to the character of the man and say: This is one of the noblest, one of the greatest, one of the best ever recorded in history. And within a few days it has been stated within the hearing of our medium, by one venerable in years, that whereas once he worshipped the name of Christ in the Church, and becoming tired of creed and dogma, rejected them and Christ also, that later, in a retrospect he turned to take up the fragments of that which he had thrown away for more careful examination, and the character of Jesus now stands out to him, freed from creed, freed from the prejudice of dogma and of terrorism of church, as the one shining light in history. This is the testimony of one who has been infidel and a materialist.

The world at this day is experiencing reaction. There are two reactions going on; one is reaction from dogma and creed, instituted under the name of what passes for infidelity in the world, and tending to materialism; the other is the reaction from materialism—the return wave bearing many minds back to an examination of the truth in spirit, the letter of which they have rejected. Having cast aside church dogma, creed, sacerdotal rights and ceremonials, and evangelical orders, they return to behold the man, and they find in him the evidences of integrity,

purity, exaltation, directness, clearness of perception, a broader humanity than ever the world had known, and such genius that, if it was not inspiration, it was such as the world had never known in the same direction before.

This is of the Man.

THE MEDIATOR.

The mistake of the Christian church has been made since its departure from the real apostolic creed, which was not that of mediation, excepting through the interpretation of Paul, who would restore Christianity to a favourable standing among his Jewish brethren, and would therefore fasten upon it the vicarious mediation for the sake of the Jewish sacrifice, which was sacred; and in doing this Christendom has been stamped with the seal of blood. Mediation is supposed to mean sacrifice. Not so the Aryans; not so the other disciples and followers of Jesus, who took a more spiritual view and interpretation, and read the language of Jesus' mission as one of spirituality.

Christ was a mediator, but not from an angry God to a rebellious humanity, but a mediator from a rebellious humanity to a loving Father. It was not to reconcile God to man that he came, but to reconcile and acquaint you with God. What a difference this is! Not the wrath of a vengeful Deity, nor the over-hanging awe of an imperiled kingdom of God violated by man that he came to save, but the child that had wandered from the Father's house, the Father still loving and always forgiving,—to know that there is love and forgiveness. You might have a son that would go out from your fireside and transgress the law of conscience, who might commit theft and murder, who might appear as an outcast in the eyes of the world and in his own conscience, or he might be hardened in crime, as many earthly sons have been known to be; you might wish to send him a message, not being able to reach his heart, that should assure him of your forgiveness. How can that message reach him? Not directly, for his heart is closed to the voice of the father—but through one that is nearer to him, companion, not in crime, but, perhaps, in temptation, or at least one who wears the garb which he wears. He would be more likely to listen to his voice if he spoke the words, and if he seemed familiar with the accents of his condition; and then it would not be that he was sent as a sacrifice or mediator from you to him, but from him to you to reconcile you to the father's love, to make you know that in the midst of the darkness of materialism, which so often impedes you, you are still not alien to the father's house; to illustrate in his own person the all-pervading forgiveness and to show by daily walk with you that that forgiveness and that love were for ever, and to prove that between you and the father there was a tie that no outward violation could break and no external blindness could dissolve. In other words, Jesus came to you to reconcile a rebellious, ignorant, and sin-loving race to the love of the Spirit and to point the way for its restoration. In this there is no greater impossibility than what would exist in the messenger sent to any child of any household. In this there is no greater impossibility than that which you offer to perform when you send missionaries or visitors to any prison-house. In this there is nothing but that which shall enlighten and uplift humanity if viewed properly; and yet so blinded are men by ignorance, so perverted is the human conscience by fear, that, taking advantage of this proffer, it refuses all responsibility of its own moral condition and makes Jesus the scape-goat of the sins of the world, and would fasten upon this messenger and mediator the sins of the human race in order to gain salvation and heaven for one's-self. Truly that which has been done with Christian teaching is that which man would do with the kingdom of heaven were it placed in your midst. The streets, if of literal

go'd, would be saved and sold, and the temples would be torn down or absorbed to serve Mammon in; while the gates of pearl, if offering any inducement to man's cupidity, would be made the occasions of human ambition, and man would wear the garb of the angel to serve Mammon in.

Such is what man has done with the mission of Christ. To us there is no mistake, however, in the word MEDIATOR. From God to man is a Message; from Spirit to those embued in matter is a Light. If you know of those who are afar off and imprisoned, or those who are deep down in the midst of the earth that need light and air, you do not hesitate to employ the best messenger to seek them out and rescue them from their peril. Humanity responds to the call; it is not peril simply of what will become of them with reference to you, but with reference to their own state and condition or happiness. It is better to be in the light than in the darkness; to breathe the pure air than the foul air; to exist in the conditions of harmony than those of inharmony. Mediation is to show the way, and when Jesus says: "I am the way," you do not think to remember that he says also in almost the same breath, "I am nothing but the Father who sent me. Of myself I do nothing." Showing that when he says "I am the way," he means the voice of Truth, the Spirit, the utterance, not of Jesus, the man, that stands there with human form, a form susceptible to suffering, but of the truth that is in him. When philosophers say to you—This is the only method whereby you can solve a certain problem—you do not call them egotists. The demonstration is plain and clear. If a problem of Euclid must be solved it must be solved by a certain method, and yet you do not call Euclid an egotist. Christ solved the moral problem of the world. There is but one way to solve the moral problem; that way, he says, "I present to you." It is offered to you, not for the first time, but is offered to you. It is but a continuation of the solution that was offered to Moses; it is the fulfilment of the solution given by the prophets; it is the spirit of which theirs is the letter; it is the only way, and whether under the name of Christianity, or of Buddhism, or of Parseeism, or of Brahmanism, the world has found there is no other way: and whether it bear the name of Liberal Religion, Christianity, Free-thought, or even Infidelity, it still is discovered to be the only way, and it is—The forgetting of Self in the remembrance of the welfare of Others.

Ask Thomas Paine, ask Volney, ask Voltaire, ask Rousseau, ask the school of Bentham and John Stuart Mill, ask Herbert Spencer and Mr. Huxley, ask the modern school of Free-thinkers of America, ask those who are boasting of their infidelity, What is the solution of the problem of human happiness? They will answer: Doing good because it is best; forgetting one's-self in the welfare of others. This is Christianity condensed, the golden rule illustrated, the life of man made clear and pure by it.

Now, if this be not mediation, if it be not the interpreting of truth to man's understanding, then I do not know the meaning of the term; and as mediumship and mediation are kindred and synonymous terms, does it not prove that the mediation from God to man through Christ is not the reconciling of God to man, but the reconciling of man in his rebellion, in his state of materialism and bondage and fulfilment of passion, to the spirit of God which is truth and clearness and freedom from sinfulness? Go out into the world, send a messenger to any country that has grievance against you; you send the messenger in love; they are enangered with you, and the voice of that messenger is of peace, of conciliation, of reconciliation, in exact proportion as they are ready to receive this interpretation of the meaning of the message that you send. Jesus of Nazareth was the messenger, was the one chosen at the hour to illustrate this truth, to tell the Jews that they had wandered from the spirit into the letter of

the law, that they had forsaken the invisible for the visible shrine.

Who is there in your midst that does not remember when the voice of warning went forth in the land concerning the slavery of man? Who does not remember that that slavery violated the spirit while it adhered to the letter of human freedom? and who does not also remember that, had that voice of mediation been heard, the war that devastated your country could not have been known? Yet no one denies these facts. Prophets may stand up in halls of legislation and give warning to the nation; Thomas Jefferson, who doubted the admonition of Christ, as given through the Church, was still not a doubter of the admonition given to the land with reference to human slavery. He who fashioned the scheme of the divinest government in the world still could only doubt because Christianity was presented to him through the perverted medium of ecclesiastical bondage. Would he consider it fair to represent American institutions by slavery? Would he consider it proper to record the history of this country as a denial of freedom entirely because slavery had once existed here? He might be more correct in doing so than is the modern mind in ascribing to Christianity the wrongs perpetrated under the name of Christ.

But as mediator suppose you reject Christ altogether, in the sense that the Church believes in sacrifice, or the vicarious atonement, which nowhere in the teaching of Christ himself is in any way taught or countenanced; suppose you accept him as a man, as a teacher, then the crowning problem will be: "But what of the wonders of the Spirit that he wrought?" And you will answer: "These wonders have existed in the Church in all ages, the Holy Spirit is poured out upon the prophets, and Jesus promised in his own name that those who believed on him should do greater things than he had done."

THE MESSIAH.

We next come to the final solution of the position of Jesus. If a man, and only inspired in the sense that all men are inspired, then the claim to a special mission was a mistake, and therefore would prove a falsehood on his part, or on the part of the inspiring power. Gifts of the spirit, purity of life, integrity of purpose, do not usually accompany a state of falsehood, and the power manifested by and through him was either what it claimed to be or it was nothing at all. The Son of man he claimed to be and therefore kindred with all. The Son of God he claimed to be, and therefore kindred with you all, since he especially emphasizes the fact that he wishes to make his disciples and followers sons of God. How soon this may be he does not state, but to all who enter into the spirit in the degree that he possessed it, there is no doubt that he gave the same interpretation to their names as sons of God that he gave to his own. But the especial mission and the peculiar purport of his coming at that given time and to those people was what Theodore Parker would say is the rearing up of a man at the right hour. Every gift and endowment of genius on earth, every teacher, poet, sage, philosopher, has his apportioned place in the work of the world; at the time when he is needed he comes, not from nothingness, or chaos, or evolution, but from the spirit, and the world is evolved ready to receive him. So came Christ, as the Messiah of the Jewish dispensation, as the coming of the Hebraic spiritual government, as the spirit of that kingdom of which they sought the too literal fulfilment. In our estimation Jesus Christ illustrated the Messiah of that period, the fulfilment of that line of prophecy which was to give the Jews a kingdom, not of the earth, as they expected, but of the heavens, far transcending it; and he illustrates one of a series of lives that the earth shall know. If you visit the past in your mind you find only half a dozen such lives that by any record

can be brought forward—five at the most, not half a dozen. If you revert to history in your minds you will find only one hundred, or a given number, whatever that may be, that were very great in their peculiar direction, may it have been art, literature, science, history, or government. You will find that the number of statesmen who have moved the world might be considered as half a dozen, that the number who have moved nations might be reduced to one hundred, and that those who have swayed their particular regions or sections might be limited to a thousand. You will find that the characters in history that have made art distinguished in their time, created schools of art, are also very few, and that those who have fashioned systems of philosophy, like the Platonic system are likewise few.

Now, when you consider this to be the fact, that not only the philosophy and ethics of Christ's teachings but its spirituality and its purport correspond with the spirituality of only five other minds that the world has ever known, these then must be grouped into a school by themselves, and must be accounted a class of minds that come to earth, or are awakened upon the earth for the express purpose of fashioning a school of thought. If you take the most materialistic view of the character of Christ, which is that he did not exist at all, there is still left this system of philosophy which epitomizes a life that is possible, expressing a teaching that is the hope of the world, and revealing the only pathway by which man's spiritual nature can triumph over the groveling dust that surrounds him. In our view then, there is no discord, discrepancy, nor inharmony. We take Christ the Man, but also we take Christ the Messiah, and the only method to explain his life, to illustrate his example, to reveal that which he was and is to humanity, is to say that he belonged to that class of minds who are the sons of God, revealed only to the earth when the earth has completed a certain cycle of its history, and drawing all men that are ready for this light unto his dominion. As central suns draw the planets that belong to their system by the law inherent in their light, so around these central lights of history, smaller as well as great, the constellated worlds of human thought move; some move in the sphere of art, others of poesy, others of history, and others of science, but beyond them all there must be a light of the spirit which can not be quenched, which is filled with power, which is impersonated to the gaze of man, which reveals itself according to man's need, which is not governed by accident but law, which answers to the precession of the planets and equinoxes in the material system by answering to the great march of human thought and human destiny on earth; and this messiah, that power of the spirit, that triumph over matter, that conquest and victory, takes his place as the latest among the sons of God revealed to man, promising another that shall be his successor, one who shall do more, because the world would be ready—the Spirit of Truth the Comforter who is to come and reveal all things. In the interval of time you are to gaze upon his light; you are to know where you belong. If his rays have not reached you spiritually, perchance you belong to another central sun whose light will penetrate that darkness. But you can not know your true spiritual saviour until you also know that this right and this power is given to man that he may reveal the prophecy of himself, that he may perceive that which shall come to him, that he may know that the pathway of the spirit is by these wonderful teachers and saviours that the world has received, and that ultimately all human life shall be disenthralled from the bondage of the senses, from the rebellion of matter, from the materialism of doubt and terror, by the same light that shines through Jesus, that shone upon Olivet, that beams down through the centuries in the transfigured forms of martyrs and saints made such by the glory of their triumph over death and fear, and by those

ministering spirits who are the good angels of human life and who guide you into a perception of all truth.

What time the Messiah, Christ, leaves the earth with his hosts there shall be darkness in the firmament, spiritual changes transpiring and spiritual fulfilment of the vision of John; and then the new heavens and the new earth will come, and the new Messiah will appear, and those not taught of Jesus will be taught by the Angel of the New Dispensation who heralds the Comforter, the Spirit of Truth that is to waken the world to harmony and human hearts to love. Even now, at this hour, imminent in the heavens the departing forms of angels betoken the withdrawal of this Light. To be known and recognised of the earth ere it departs fully would perchance be greater joy; but to be known by those who follow and who will be exalted and uplifted to another state and borne beyond the earth's atmosphere to the atmosphere of the heavens, where he shall dwell—this is the joy of those who pass on, knowing that they did not leave you comfortless, knowing that the Spirit of Truth will come again to you, knowing that the earth by yet another, and another, and an added Light, until all shall have been gathered, will be released from the doubt and darkness of Time, of Death, and all the changes that transpire here.

BIBLE SPIRITUALISM.

XIII—ITS GROUND OF EVIDENCE.

Why is it these mediums and their messages were believed in? The spell of these men was all but unconquerable in their day. They held their age with a fascination as entrancing as that of the serpent with the bird of the Indian forest. Their Spiritualism was believed in, mainly on their evidence. So great has the spell been that though 1800 years have rolled away since the last spoke, and 3500 since the first delivered his messages, they are still believed in and revered by the mass of the civilised world. The evidence of immortality in the Church mainly rests upon their testimony. The most severe criticism has failed to shake the historic testimony to their lives and deeds. Science has only one thing to say to the irresistible force of that historic truth of fact: Incredible! A thoughtful man, listening to that exclamation of "Incredible!" and reasoning simply from *a priori* principles, apart from historic proof, might ask the exclaimer—"Incredible! Why?" For it is an amazing thing is that tendency to materialism. That some of our acutest, purest, noblest thinkers should have found it hard, and, in some cases, impossible to believe in man's immortality, has always seemed to me one of the wonders of human nature. One of the sights that most often meets the eye of a visitor to the homes of our humble classes is a memorial card, framed and hung in a conspicuous place. Very often it represents a broken column, with jagged upper edge, resting on a pedestal, with the name of the remembered one underneath. The same thing in beautiful polished granite is a most frequent monument in our cemeteries. And I know of nothing more expressive over a grave, without a Spiritualists' certain hope. Over every materialist's grave it could be placed as a fitting sign of his creed. It is scarcely ever more misplaced than over a Christian's bodily remains. It is a relic of the beautiful poetry of the Grecian mind. It expressed the old pagan idea of human life bounded by death. To them death meant that a human life was broken off, rough and jagged. Broken off! Not tooled off; not ended; but broken off. It ought to have had continuity, but it is broken off. And Christianity still builds that monument over some of its firmest devotees, and never more misappropriately, with the Bible as its hope.

I say again, very strange, unaccountably strange, to me is this hardness of belief in immortality. That a noble man like Carlyle, or a beautiful mind, like George Eliot, should for one moment say as an article of his or her creed, "We die as the beast dieth," is a surpassing wonder. For every grave contains an unfinished life. The most brilliant novelist of our time at death took "a leap in the dark,"

with Thomas à Kempis lying at her bedside. Harriet Martineau goes into the "unknown"; Carlyle, to say the very least, dies in chaos.

Yet human life, if it demand anything at all, demands continuity. The broken column theory is a lie to the facts of human life, a grim satire, a hideous monstrosity. Everything in this world but man reaches its climax. The soaring eagle, the evanescent butterfly, the careering horse, the stalwart oak, all but man reach their zenith and die a finished column. In man alone do we hear a prophecy, ringing with varied chime, of another sphere of life. And yet amid the chiming of conscience, heart, and mental peals within every soul we find our noblest teachers dying with a "leap in the dark," on the broken column theory. Is the transmigration theory true after all? Are the Hindoo theologians right? Have we ascended through mere animalism? Is this broken column idea the lingering memory of an old brute life, the hideous dread coming from a former time that death meant extinction? How is it that any human being can find it difficult to believe in the continuity of human life, and so easy to believe "We die as the beast dieth?" For all that is within us demands with irresistible Amen a continuity of life beyond the grave.

Probably the answer is to be found in the tremendous hold of the visible upon the human imagination. The method of teaching adopted by the church, the authoritative and dogmatic, has not helped the matter, for lofty minds feel that authority, however venerable, is a basis of sand. They want for all facts—demonstration. The demand is not an unreasonable one. The church has neglected to base its truth upon inductive science. In this age of material demonstration there is rapidly rising a feeling of impatience at the claim of belief upon mere authority and dogma. If a man die shall he live again? involves the question—What is man? Is he soul and body, or is he only a physical organisation? Spiritualism we take to be God's demonstration of man's super-physical nature. The Resurrection of Christ was that to his age. That it would be a superlative proof Christ is continually dwelling on prior to his death, "I am the resurrection," i. e., by me the rising again of man shall be proved to a demonstration. The idea of death was that it was a falling down. To that Jesus opposes the contrary idea, that to the unseen world it is a standing up. The beautiful Greek word—"anastasis"—completely expresses it when put with the idea of Jesus about death as a going to sleep. Anastasis literally means what one does on rising in the morning after a refreshing slumber at night. The sleeper awakes, rises from his recumbent posture, puts off his night dress, robes himself in the dress of the working day, and goes forth to his labour. That is anastasis. And it is that idea the resurrection was meant to teach about death. Death is not a falling down except to the material optics. To the spirit-world it is a sleep, a rising up, a going forth to greater labour. The Resurrection, the trances, the angel visitants, the oracles, were to the Bible world a continual demonstration of man's super-physical nature. The facts they could not dispute, for they happened in their midst and sight.

Why there should be any antecedent incredibility about another world, about its inhabitants conversing with us, about natural laws being manipulated to produce what are called miracles; that death does not end all man's organism is what a scientific man would find it difficult to explain. It is time that scientists gave over this dogmatism on the possibilities of the universe. The Royal Society has at least rivalled the Pulpit in its arrogance and dogmatic pride. It would be by no means a difficult task to write a counterfoil to Leslie Stephen's "History of the 18th Century," and Lecky's "History of Rationalism," or the bold assertions of scientific men, which have afterwards been proved entire trash. The distance between Friar Bacon and Sir Isaac Newton is a very great one, but the distance between the Royal Society of to-day and that of Charles II.'s time is a greater one, and the distance of science 1881 from science 1981 will be greater still. Is science without its heresies afterwards monumented as leaders and priests of research? Dogmatic prophecy is out of place in a pulpit, still more so in a laboratory. The two words Incredible and Impossible should be very stammeringly used in this day of Ocean Cables, Radiant Matter, and Electric Light. There is a dogmatism and pride about every leading book of science issuing from the press that is becoming offensive. Our F.R.S.'s have caught the mannerism of theologians. They should remember that all their attainments, however brilliant,

have on their own premises, are child's toys compared with the science that is to be.

But I take it the ground of evidence these mediums offered to their age was not that of mere phenomenal wonderfulness. However startling their miraculous deeds, the human mind would not have rested satisfied with that. The question would have immediately started up, "*Cui bono?*" There were few things offended Jesus more than his awe-stricken gazers on his deeds of healing and still asking "Shew us a sign?" Wonders will never convince of anything more than cleverness or superior knowledge. The supreme test of Jesus, and with him of his confreres, prior and subsequent, was not that of marvellous power, but the utility of their teaching, the goodness of their aims, the purity of their lives, and the elevating power of their doctrines on human living. This was the real ground of evidence, and this alone can be the real evidential ground of Spiritualism. In that stupendous deed, the feeding of the 7000, Jesus found the crowd merely startled, and he was never more saddened when he showed the legitimate spiritual issues of the fact, to find the crowd listened with unsympathetic souls. Immediately after, when crossing the lake of Galilee with his apostolic band, they were affrighted at the storm. Jesus reproached them that they had not learned the lesson of the feeding of the multitude. What was it? That God was the same in all circumstances. What He did in one case He could do in another. Hence the foolishness of fear and doubt. The same lesson is taught by Moses, when immediately after the deliverance of the Red Sea, with the echoes of the drowning host still in their hearing, the Israelites murmur because the wilderness shows no sign of water to quench their thirst. The all-present and all-supplying God was still an unlearned lesson. It is strange how few have risen to this sublime rest in God. Christ was called Immanuel—God with us. This consciousness of God's presence was so profound that it was to Christ a continual prophecy of victory. As circumstances turned up he met them with that presence. He feared not. So did all these Bible mediums. God in them was a prophecy of the future, of inevitable victory. They could not be "weary in well-doing." It was these sublime personalities full of God-consciousness, by it becoming a continual fount of utility to their age, a constant source of benefaction and elevation to their race, and their lives full of unselfish goodness, that put to silence the clamours of evil men and enforced belief.

These men started first of all in themselves by a complete union with God, an entire consecration to Him. The outcome of such lives was a combined manifestation of goodness, unselfishness, soaring faith, transcendent purposes, and marvellous deeds. It was this blending in one personality of so much that carried their age with them, and made them "leave footprints upon the sands of time."

Now it is well to remember this in our modern Spiritualism. Mere phenomenalism will not attest it, or approve it, to this age. This age will ask of anything claiming its credence, "*Cui bono?*" and that with deeper voice than any preceding period. It is an earnest period; the life of the civilised world is deeper, thank God! than ever it was before. It is seething with gigantic impulses. Its life is vehement and torrential. Its mind longs to soar above its old limits. If Spiritualism is to undeniably attest itself, its ground of evidence must be not simply in the wonder and power of its phenomena, but supremely in its goodness and utility. We must advance beyond mere table movings and materialisations. We have served our apprenticeship in that kind of thing. By our purity of development we must rise to the powers that be, and enable them to prove the utility and goodness of their mission. Critics will cease to cavil when Spiritualism thus manifests itself. It will enter into the daily life of the world and re-model its methods of living. It is this that really lies at the bottom of the antagonism of Church and Science. The Pulpit says to these table-movings, etc., *Cui bono?* and Huxley's objection is practically the same thing. And not without cause. What is the good of it, indeed? Mere phenomena, apart from goodness and utility, breeds contempt. If modern Spiritualism do not make itself an irresistible proof of immortal glory of goodness and utility, the fault will be with us and not with the other side of existence. Spiritualism is the outcome of Spirituality. One must first be spiritual in mind to be a Spiritualist. The end of Spiritualism is to develop manhood. Hence we find in

the Bible spirituality and phenomena always in the relation of cause and effect, and always blended.

It is here, too, that the differentiation between a prophet or medium soul from the passive, awe-struck crowd is made. He is spiritual, they are not. They ought to be, they might be as he is. The path of life is for all to walk in the footsteps of the loftiest souls. The end of every Spiritualist full of true spirituality is to connect others to the form, or rather spirit, of his own life. He is necessarily a preacher as well as a teacher.

The Law of Evidence with these mediums lay in the felt adaptation of their new-found ideas to the need of human souls. They felt it would be self-evident. So it will be to all time. Our mission as Spiritualists is to follow on their lines. Like Christ we come "not to destroy but to fulfil." We include all that is good in every existing system, and enlarge its bounds by setting free its spirit.

There is no trouble in gaining conviction with such facts as spirituality of life with the outcome of Spiritualism in fact. There is an irresistibility about goodness and utility that none can dispute. If our work, like that of the apostles in relation to Judaism, exceed that of the Church and Science in its power to stimulate to noble lives, transcendent deeds, and world-wide benevolence, all will cease to cavil, all will nestle under our wing. The *Cui bono?* will be completely answered.

OURANOI.

THE DISTRIBUTION OF SPIRITUAL LITERATURE.

The cheapest, most practicable and effective way to diffuse the Cause is to circulate widely well selected literature. Nothing is better than the MEDIUM for this purpose. It has made more adherents than all other literature combined, if we except a few standard volumes. Several hundred thousands of copies have been given away, and to that the wide diffusion of the Cause is mainly due. Meetings are expensive, laborious and risky, but the well spread literature is a certain good. In Manchester there is a society for the circulation of our literature gratuitously. The Treasurer is Miss H. Blundell, 5, Summer Villas, Stretford Road, Manchester, a well tried and indefatigable friend of the Cause. It has given us pleasure to allot to the Manchester Distributors some few copies from our Fund for the gratuitous Distribution of the MEDIUM. Our friend Mr. Braham takes an active part in this work. This is what he writes: "I myself can distribute a large quantity. I make it a practice to rise every Sunday morning between 5 and 6 o'clock, and distribute until between 8 and 9 o'clock. In that way I have distributed thousands of leaflets, tracts etc. I also stamp every piece of literature before taking it out, besides I distributed about the streets last week 1000 tickets, on which was stamped the announcement of the Grosvenor Street Sunday Meetings."

We would be glad to hear more of work like this. Will our Manchester friends tell us what they do in the matter? How they do it? and, With what appreciable result? But remember, the results are not always appreciable, yet no less certain on that account.

We hope soon to have a printing machine at work, which will produce abundance of good distribution matter for the mere price of paper.

The MEDIUM is taking a high position in America. True Spiritualists there are weary of the journalistic backers up of mediumistic swindles, and the professional game of inspirational free-lovers. They want to know about Spiritualism, and that they profess to find in the MEDIUM, unpolluted by other matters, so prominent in American papers. Mr. John Hoover thus writes: "The MEDIUM is becoming more and more appreciable. There seems a perceptible growth of goodness all through; and we thank Brother Burns for his brave generalship, his adhesive nature, his firm reliance that the ship of Spiritualism will ride over all billows, and finally reach the haven of peace and safety. Go on, brother, God will bless thee."

As the strength from the worldly side fails, that derived from spiritual sources increases. Writes a correspondent: "I have great pleasure in devoting my Sunday morning to reading the MEDIUM. I find in it a deal of good spiritual matter, and am glad to see it improving; so much in fact that you are getting it up to the real thing: it feels like a refreshing shower after reading it." The MEDIUM, as a minister of the spiritual gospel, has an immense audience every Sunday morning. To keep this powerful preacher on his legs and at his useful work is some reward for toil and weariness.

The City Temple has been crowded on Sunday evenings to hear Dr. Parker's review of Col. Ingersoll. The reply is published in the "Fountain."

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1881 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1881, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
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THE "MEDIUM" FOR 1881 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

To India, South Africa, Australia, New Zealand, and nearly all the countries, for 10s. 10d.

Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 22, 1881.

NOTES AND COMMENTS.

Some of our readers very much appreciate a proportion of large type. We have made an effort to meet their requirements in that respect this week.

Utility and phenomena are always blended in well constituted private circles. Instances are given this week by "Omega" from Plymouth. We must not begin to discredit the "phenomena," though we may declaim against their abuse. The Manifestation of the Spirit is inherently useful in whatever form it may appear, and, as a teacher it requires no commentary.

Spiritualists hold no dogmatic views respecting Jesus Christ, or any other subject. The views of all, who may be able to throw light on these subjects, are courted. On this principle the discourse through Mrs. Richmond given this week, will be read with pleasure by readers of all shades of thought. Had gospel apologists always adopted the same tactics, there would not have been either Christianity, as a sect, or its opposite.

How wonderfully distance lends enchantment to the view in spiritual matters! The Bible teachers, we read, had a hard time of it, and so little "utility" was seen in their existence that most of them were put to death. The "Church" did not at that time require them as pegs to hang dogma on. To this inglorious use they have now come, and we laud their blushing modesty out of face while we, consistently enough, starve the poor spiritual folk—such as they are—we have in our midst! Thus we "build the tombs of the prophets."

There is a grand impulse of healing power working unseen in our Movement. Mr. Wootton's benefactor even hides his name. We can testify that it was a most painful case, but now Mr. Wootton is as active of limb and radiant of countenance as ever.

For next week we expect a discourse from Mr. Ware, of Plymouth, and we hope to give also a comprehensive article on Spiritualism in Russia, based on the Life Work in Spiritualism of the Hon. A. Aksakof, who has just arrived in London.

Mr. McDowall is rustivating in his native Ayrshire. We have received from him another paper on "Spiritual Science," which will appear next week.

The natives of India are surpassing Europeans at the Civil Service examinations.

CIRCLE & PERSONAL MEMORANDA.

Miss Samuel left London on Monday. Her address is 44, Brunswick Place, The Level, Brighton.

Mr. S. C. Hall writes from Exeter: "I am wandering about my native county, Devonshire, thank God, thoroughly restored to bodily and mental health."

Mrs. Davenport is reported to be a very successful healer. She has taken convenient rooms at 19, Beaumont Street, Wimpole Street, W., and may be seen there every afternoon.

Mr. and Mrs. C. W. Young, of 14, Beaumont Terrace, Stapleton Road, Bristol, would be glad to meet with a few earnest Spiritualists with the view of forming a developing circle.

Mr. A. Duguid, is expected in London by the end of August or beginning of September. He is at all times glad to receive a call from Spiritualists on travel, at his residence, 13, Oswald's Wynd, Kirkcaldy.

Mr. T. M. Brown expects to reach Peterborough about the end of this week. He will shortly visit Northampton. Letters up to Thursday, must be addressed, care of Mr. J. Heel, Botesdale Villas, New England, Peterborough.

Mr. Warren, 245, Kentish Town Road, with a fine two manual organ, will hold a Seance for Devotional Progression on Sunday morning, from 11 to 1. Also in the evening, from 6 to 8 punctual.

Dr. Sexton and Mr. Charles Watts are holding a discussion in the "Secular Review" on "Secularism and Christianity: which is the better suited to meet the wants of mankind?"

Mr. Hawkins has a healing seance at his comfortable room, 15, Red Lion Street, Clerkenwell, on Sundays from 11 till 1 o'clock. He has also a general seance Wednesday evenings at 8 o'clock. Mr. Hawkins is in fine power for healing or affording conversation with spirit-friends through the exercise of his mediumship. Mrs. Hawkins is clairvoyant.

EMMA HARDINGE BRITTEN, TO HER FRIENDS AND CO-WORKERS IN THE SPIRITUAL MOVEMENT.

For many years past, I have been collecting materials for a compendious History of the MODERN SPIRITUAL MOVEMENT, as it has transpired ALL OVER THE WORLD in the Nineteenth Century. This Work I have been requested to undertake—no matter what other publications of a kindred character might be issued—by those beloved spirit-friends who have never deceived me, or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the commands of spirits when they accord with my own judgment, especially when they relate to the Movement, of which they are the Authors and Promoters. The present occasion is one which fully meets this position.

Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive Record of the Work they have accomplished in the Nineteenth Century, and the reasons they have alleged for this charge, together with the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have—as above stated—employed the last few years of my wide wanderings in gathering up, from every available and authentic source, the necessary materials for my great task.

As it has been furthermore made clear to me that the present time has been specially designed for its commencement, I would now solicit, from those who may be interested in it, such literary contributions, of a personal or local character, as each one may be impressed to send. I do not promise to use all that I may thus receive, because the ultimate selection of matter for publication must necessarily exclude, at least, nine per cent of the vast mass I have to select from. Still I should be glad to avail myself of the widest possible field of information on this deeply momentous subject, especially as I propose to add to the general History a large number of brief Biographical Sketches of such Personages as have been prominently and usefully connected with it.

Trusting that the Friends of Spiritualism will aid me as far as possible in the accomplishment of a work which gratitude to the Spiritual Founders of the Movement, no less than justice to posterity, imperatively demand.

I am ever, reverently and faithfully, the servant of God and the angels,

EMMA HARDINGE BRITTEN.

P.S.—Prepaid postal matter can be addressed to my residence—

The Limes, Humphrey Street, Cheetham Hill,
Manchester England.

Foreign Journals please copy.

TO THE READERS OF THE "MEDIUM."

MY DEAR FRIENDS AND HELPERS,—You will know, from the articles that have appeared in the MEDIUM lately, about the trouble that has come upon us and that money is urgently required to remove it. Many kind Friends have sent substantial aid, and comforting letters when they could not do anything else.

As we have only been able to pay £60, out of upwards of £200, I am forced to make this appeal, for we are sorely pressed for the rest, and till it is all paid, we are in danger of having our things taken from us, and without which we could not do our work.

We are willing to continue to work hard, as we have done these many years, and the profit that has come from it all is not wealth to us, but spiritual benefit to many thousands, who weekly relish the fruits of our labours.

I ask these Friends to enable us to work for them, by doing each a little to rid us of a difficulty which circumstances have placed in our way, and not from any neglect or act of our own.

I think our Friends and Helpers will be able to realise the state of a home all the effects of which have been taken into the possession of another, and that they will, not only out of sympathy with us, but out of respect to the Cause, help to make an effort to speedily remove this state of things.

Hoping that everyone will, as we strive to do, perform his or her part, and favour me with an early response; and thanking all the kind Friends and Helpers that have already done so, I remain yours faithfully,

AMY IVY BURNS.

Spiritual Institution,
15, Southampton Row, London, W.C.
21 July, 1881.

SHEFFIELD.—URGENCY FUND.

To the Editor.—Dear Sir,—We beg to inform the readers of the MEDIUM and friends in Sheffield and neighbourhood, that a France address will be given in the Meeting Room, at the Cocoa House, 175, Pond Street, (near the Midland Station) on Sunday evening, July 31, at 6.30, when a collection will be taken on behalf of the "Urgency Fund." Friends coming from a distance can have tea.

Any one not being able to attend the above meeting, would kindly oblige by sending any sum they may feel disposed to give, to me on or before the above date.

W. HARDY.

HEALING BY LAYING ON OF HANDS.

RHEUMATIC GOUT—INSTANTANEOUS RELIEF AND SPEEDY CURE.

Mr. J. Burns.—Dear Sir,—I feel it a duty I owe to the Cause of Spiritual Truth, to express my deep sense of gratitude to the wonderful agency by which I have been, as it were suddenly, restored to health.

Having been laid up for six months with rheumatic gout—subject to the usual medical treatment, but without obtaining relief—driven almost to despair, I was urged by a friend to try what is termed vital magnetism; and I here conscientiously affirm that I had not submitted to the operator more than ten minutes, before I experienced a sensible and beneficial relief, and within forty-eight hours the swelling of the leg and foot had almost disappeared, and in less than a week after commencing the process I was able to resume my duties as a commercial traveller, and have continued to improve every hour since. The swelling of the leg and foot has entirely disappeared. I have taken no medicine since, and do not seem to need it. I hope and believe the benefit I have received is of a permanent character.—Yours truly,

33, Little Earl Street, Soho, W.C.

J. WOOTTON.

MR. DOBSON'S CASES OF CANCER.

Notwithstanding the ability of Mr. Dobson's article on the conditions of healing and reference to Scripture cases, I with many others no doubt, much wished that he had occupied the space with a minute account of his treatment of the case of the lady who passed away recently of old age. I would be glad to know the previous history of the case, its condition

when Mr. Dobson undertook it, what he did, how often he did it, and with what progressive result. The treatment of cancer is so important, that I am sure the simple narrative of such a case would be both interesting and instructive.

All practical descriptions of the kind would tend to encourage others, who may be giving healing their attention, and, as a whole, stimulate one of the grandest forms of spirit-work.

SALVO

MEDIUMSHIP—THE SPIRIT-CIRCLE.

A KIND LETTER FROM A LADY IN LANCASHIRE.

MR. FITTON'S MEDIUMSHIP: THE WORK OF THE SPIRITUAL INSTITUTION.

My dear Mr. Burns,—A total stranger to you, I must first say who I am: though allow me to state that you have, through many sources—but particularly through your excellent paper, the MEDIUM—been well known to us for a long time.

The MEDIUM was first introduced to our family circle some six or seven years ago, and since then it has been regularly, intelligently, and eagerly perused by us. We greatly admire your self-sacrifice and devotion, and trust ultimate reward in every sense may be yours.

I am the widow of a Congregational minister, who passed away to his reward, under thirty, about six years ago in Sydney, N.S.W. He had a consciousness of having done more in his short life than many a man of three score and ten. He was a leader in the Free and Compulsory Education Movement, Editor of "The Congregationalist," an abundant lecturer, and elected chairman of the Congregational Union—one of earth's purest and best. When passing away he said, "Scores, dear! scores! scores!" meaning heavenly visitants. Also—"I will be your guardian angel, my darling, if God allows, and am sure he will; and I'll be nearer to and abler to help you than if with you in earth-life," etc. Through Mr. Fitton, of Littleborough, my husband materialised. I have attended about 20 of his seances, and by every power and sense I have tested the whole thing.

"Dr. Scott," the first evening, discovering me to be a powerful mesmerist, requested me to step out of the circle and look closely at him; for six or seven minutes we closely regarded each other, he asking me to discover any mask or deception—he made himself conscious to me next day by mesmerising the back of my head and nape of neck. I went to the table, saying nothing to anyone, papa's and my hands were thereon, when "Dr. Scott," was spelt out and "I have been mesmerising you to-day." Where? "Back of head, etc."

At the next seance he took me out of the circle, made passes over the same place and asked:

"Madam, do you recognise that feeling?"

"Yes; do you mean at home?"

"Yes, certainly, madam."

He on three or four distinct occasions dematerialised fingers in my hand, and two or three times took the material to remake the same, shewing me the hand deprived and restored. He lifted me, gave me often messages through my table, and at seances reiterated or corroborated the same; gave me some of his hair and garment; often passed his lamp across my face, and came up at my feet and dematerialised in same place. I cannot say a little about the "Doctor" of what I could and would like to say. I saw him photographed each time he stood for that purpose.

"Summer-blossom" I saw produce flowers; she is an undeniably graceful figure; she never, I believe, during her materialisations, spoke till last Tuesday evening in our house, when she, by strong effort and great anxiety to make me understand her inability to give me some Fig-leaves, drew a voice from me and said, "Voice," "No power," once or twice. I saw her produce a large variety of lovely flowers one evening.

"Madame Viné" is French—tall and graceful. She comes with sweet perfume and hands full of rings. They both took me out of the circle, "Madame" examining my rings and bracelets and shewing me hers, talking to me in French and English, and pointing to paintings. She taught Mr. Fitton to paint—one of which pictures, a sunset scene, I possess, and it holds and is worthy of an honoured place in our drawing-room. The artist, not knowing its origin, who handsomely framed it, pronounced it a gem, and does not yet know but what some clever artist produced it.

"Rosy," a wee black curly-headed Indian I've often seen and talked to. "Emma Taylor," "Betsy Tetlow," and "M. A. Whatmough," "John King," "Abraham of Sudden," and others I've seen often, and had abundant opportunity of testing medium and spirits.

I once while "Dr. Scott" was waiting to be photographed saw him sit on a sofa, and wondered about the reality of his weight. He said:

"Madam, I am reading your mind, may I?"

"Yes."

He sat a moment on my knee, and asked—

"Now, madam, am I weighty?"

He certainly was. He put my fingers between his teeth.

He told me through my table I was very mediumistic, and he could materialise through me. At next seance with Mr. Fitton while he was talking to me I asked permission to put a mental question. Not wishing all to know the purport of my question, I said—"Doctor, will you kindly read my mind?"

"Yes."

"Can you do as you said?"

"Yes."

"Is it desirable?"

"Yes."

"Would it be beneficial to you, to me, and to others?"

"Yes."

"And, 'Doctor,' purely in conformity to God's will?"

"Yes; but, madam, may I explain the subject of your questioning to all present?"

A moment's reflection decided me; it would be a good test to all, and I gave permission.

Turning to all present who sat wondering, he said—

"I often find a little time to visit and talk through the table to Mrs. R—, and I told her through it I could and would much like to materialise through her—this is the subject of our conversation. Now, Mrs. R—, we will resume."

On one occasion on arriving home after a seance at a friend's house I sat down at table, mama and papa on chairs a few feet apart, we being the only occupants of the room; "Summer blossom," the flower girl, materialised with a beautiful "spirit-lamp" in her hand, bowing her head as is her custom. We all saw distinctly and welcomed her.

At next seance with Mr. Fitton, while talking to her, I asked before 27 people—

"'Summer-blossom,' may I ask—Did you materialise at our house on our return home on Tuesday evening? If you did please bow your head three times."

Immediately she bowed her head three times, patted my face affectionately, and kissed me. There was no cabinet or other preparation; only faith, hope, love, and, I suppose, required conditions.

On Sunday evening, after service, we turned in to a friend's house, the medium with us. After supper he said—

"I think if we sit we'll get something."

Curtains were extemporised, but he said—

"No; they say in circle, and you in the middle."

Accordingly we set Mr. Fitton in the centre; he was held hand and foot, not from doubt, but he stretched his feet on two gentlemen's knees, mama held one hand, another lady and I the other hand. While thus held many hands were materialised. The first I recognised at once; it was a hand of uncommon beauty—long, narrow, snowy white and taper fingers—anyone who knew my husband well would know the hand. It was draped to the elbow, and held an exceedingly lovely "lamp" with orange and lemon perfume. "Dr. Scott," who controlled the medium, said—

"That is Mr. R—'s hand. He has brought that sweet perfume from the orange and lemon groves for the one whom he designates 'his beloved one still in the flesh.'"

About twenty hands touched me, "Rosy" materialised, and a tall spirit who tapped the ceiling.

I might enlarge indefinitely.

Last Tuesday evening, the last seance Mr. Fitton held before he left for America he held in our dining-room, between 20 and 30 persons present—gentlemen of intelligence, and ladies equally so, present.

"Summer-blossom," with the glass held in my hand, produced a number of moss rose buds, giving many, including myself, one as a keepsake. I could lay my life down on an empty goblet and pure cold water (for I drew it myself) being the only means supplied for her manipulation. "Rosy" also materialised while "Summer-blossom" was out, and they drew my hand ("Dr. Scott," at least, did) into the cabinet, that I might feel the medium while he was materialised. All was open and above board in the sight of God, and, after all I have seen, and experienced, and proved, if I did not bear testimony I would, I believe, shirk my duty.

I believe the medium to be pure, true, sincere, honest in life and aim, altogether above deception, and I pray and trust our sister country America may return him to us with even better gifts, but in any case as true, guileless, sincere, and anxious to demonstrate the Truth as now, when we lend him to her, he is.

As a small token of the esteem in which he is held, he had a purse of gold bearing the inscription, as near as I remember—

"A SMALL BUT AFFECTIONATE TOKEN OF THE ESTEEM IN WHICH MR. FITTON IS HELD BY HIS FRIENDS HERE ON THE OCCASION OF HIS TEMPORARY REMOVAL FOR AMERICA"—presented to him at one of the farewell parties given in his honour.

A number of friends accompanied him to Liverpool, not leaving him till comfortably and snugly ensconced in the saloon of the "Prussian," the vessel that is (we trust safely) conveying him to his destined port. He assures his friends of a return (D.V.) in, or under, twelve months from now.

Now he is uncontaminated, and "of good report," and we cannot refrain from earnestly praying that he may ever remain so, while crowned with success and appreciation. "The world is a trying school."

Excuse my dear sir the smallness of my contribution in your dire and shameful need. I will see if I can do anything in the matter among my friends.—I am yours truly,

"FOUNTAIN OF TRUTH"
(Spirit given name.)

The Crescent, Rochdale, July 5, 1881.

WEST AUCKLAND.—MATERIALISATION SEANCE.

I had, by invitation, the privilege and pleasure of attending, for the first time, a seance at the above place on Saturday evening last. Mr. Brunskill, of West Auckland, was the medium, and there were present twenty-one sitters from different villages in the district.

The seance was held in an unoccupied room, about fourteen feet square. The cabinet was a recess in the south-west corner of the room, about three feet and a half by three feet, in front of which curtains were suspended.

The walls of the room were bare, the seats were arranged round the room in the same form as the walls, with an inner circle of three seats facing the cabinet, upon which were seated three respectable and well known workers in the Cause of Spiritualism, viz., Mr. Scott, Darlington; Mr. Lobley, Crook; and Mr. De Main, Howden. In the centre a small round table was placed, upon which was placed a jug containing water, a basin, paper tube, and tambourine.

The basin and water were to be used for the baptising of two children. The ceremony was deeply interesting and instructive, and was performed by a spirit known by the name of "Archie," who lifted the babes off their mother's knees and carried them to the table upon which the basin containing the water was placed. During the progress of the ceremony the form had to retire to the cabinet twice or thrice to get recuperated. In the interval singing and short addresses were delivered by Mr. Lobley, and the controls of Mr. De Main and Mr. Scott.

Another form, whose name I do not remember, of tall and muscular build materialised, and went from one sitter to another, right round the circle. He placed his hands on each side of my head and threw over it his spirit-drapery, which was very profuse—of a velvety, soft, and fragile fabric—and afterwards he threw it over the heads, at the same time including my own, of the two next sitters.

Towards the close the forms of two children appeared beside the cabinet, but as the meeting had been protracted and the atmosphere was sultry—the heat being occasionally oppressive—and the influence being exhausted, they were unable to advance into the room; they had to retire. All expressed themselves highly satisfied with the result.

Mr. Brunskill's mediumship, if cultivated and developed, would ultimately advance to a very high order. It is to be hoped his friends will surround him with good influences and their kind sympathy.

A. DOBSON.

Ferry Hill Station, July 18, 1881.

THE SPIRIT-MESSENGER.

CUI BONO?

A CASE OF SECULAR USEFULNESS IN SPIRITUALISM.

(From the MSS of the late William Howitt.)

The question is often asked of what human use Spiritualism is. And a second question, why, as the Spirits know and see farther than we do—see in fact, through matter—they do not promote the temporal benefit of their votaries. Though we do not believe that this is the function of Spiritualism appointed by the Creator, who has given us our natural faculties for our natural uses, yet there are numerous cases of directly worldly use which might be cited, as the recovery of wills and other lost documents, as well as of other lost objects. That of Swedenborg seeing the burning of Stockholm, whilst he was at Gottenburg 140 miles off, was of good worldly use to him, for though it came within a door or two of his own house, he saw it arrested there, and was thus tranquilised in his mind for some days before the news could arrive from Stockholm. Also that of his informing the widow of the Dutch Ambassador at Stockholm, of the place where the receipt for a service of plate purchased by her husband, and for which the silver-smith was again demanding payment, was concealed.

A volume of such might be collected, and those of well attested cases too. I will now write down one that it may not be lost.

Being, a few years ago on the Continent, I arrived at B—, and looking over the *Fremden-Blatt*, or list of strangers, I found that a family of distinguished Spiritualists were residing within a few doors of the inn at which I was staying. I determined to call on them. On giving my card to the servant, the gentleman of the house presented himself, and said that they had been expecting me some time, the Spirit with whom they chiefly communicated at their domestic seances, having assured them that I was coming that way.

In course of subsequent conversation the gentleman and his wife assured me that they had gone through much trouble

not long before on account of their eldest daughter. She was engaged to a young Austrian officer, and the marriage was fixed, but, that on making the necessary documentary arrangements for it, it was discovered that if the officer married a lady under his own rank, half of his property would pass from him to another relative. This property was bequeathed to him by a relative under this condition. As he had only his pay and this property, which was not large, his parents strenuously opposed his marriage at the sacrifice of half of his property. The young people were much attached to each other, and this unexpected obstacle greatly distressed them. The health of the young lady suffered severely in consequence, and the family was in a condition of great unhappiness. When, however, this state of things had continued for some time, and the parents of the officer remained inflexible, the Spirit with which they communicated, one evening told them that they were unnecessarily tormenting themselves. That if they would examine the contents of an old desk in a garret up stairs, they would find a document showing the young lady to be of equal rank with her lover. An immediate search was made, though the father of the young lady declared that he was perfectly ignorant of any claim that his family had to any rank beyond that of a gentleman. His father, indeed, had been a general in the English army, but on no occasion had he heard him or any other member of his family speak of any claim to title which they possessed. The search, however, disclosed an old yellow parchment, which proved to be a "patent of gentility," a thing which I, for my part, had never before heard of, purporting to be granted by Charles I. or II., to one of this gentleman's ancestors of Scotland. The document was immediately forwarded to Vienna, and submitted by the young officer to the proper authorities, who pronounced the rank of the young lady quite equal to his own, which was that of Von, or Freiherr. After this all objections ceased on the part of the officer's parents, and the young people had been sometime married when I was there.

On mentioning the fact to my friend Colonel Bernard, who I knew was a friend of this family, he told me that it was perfectly true: that he himself was present at the discovery of the document, and had seen it since, being trustee to the young bride. I have frequently heard him refer to this remarkable case as a most unquestionable fact.

In the "Query" department of the "Secular Review," questions on "spirits" and "spiritual substance" are put and answered. Religious topics are treated in a very intelligent manner, and in a much higher tone than was the custom in papers of this kind a few years ago.

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London,

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875,

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DR WITT TALLMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWO PENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra, 1,000 copies, £4, carriage extra.

CONTENTS.

The Religion of Spiritualism Defined.	Modern Spiritualism a part of the Plan of Providence.
Christianity Calumniated by its Priests.	Denunciations against Witchcraft, Sorcery, and Necromancy do not affect Spiritualism.
Spiritualism and the Religion of Jesus Identical.	Origin of Jewish Law, Religion, and Politics in Spirit Communion.
The Transfiguration of Jesus: What it Taught.	The Decalogue, the first example of "Direct Writing."
The Materialisation and Dematerialisation of Jesus after His Crucifixion.	Jealousy of the Jewish God.
The Permeability of Matter by Matter Illustrated by Jesus.	Degradation of the Jewish People and of their Spiritual Rulers.
True Nature of Jesus' Post-mortem Body.	Jewish Law inapplicable to Modern Society.
Tests of Identity given by the Arisen Jesus.	The Degrading Sacrifices of the Jews; Their Necromancy; Their Degrading Divination Denounced, not Spirit Communion.
Modern Spiritualism, a Supplement of the Apostolic Age.	Perversion and Simulation of Spiritual Phenomena.
Christian Prayer: to whom Addressed? Christianity is a "Religion of Ghosts."	The Preacher's Mince Pie-ety.
The Preacher's Distortion of Bible Narratives.	Influence of Spiritualism on Bodily Health.
The Witch of En-dor Libelled.	Remedial Effects of Mediumship.
The Narrative of Saul.	Spiritualism and Marriage.
Jewish Prophets, Professional Mediums.	Failure of Modern Christianity to Regenerate Society.
The God of the Jewish Nation - His Functions; His Quarrel with Saul; Sends an Evil Spirit into him.	Spiritualism and Insanity.
Saul cut off from his Spirit-guide.	The Gadarene Swine not Mediums.
Saul's interview with the Woman of En-dor.	Clairvoyance of Balaam's Ass.
The Genuineness of her Mediumship Proved.	Spiritualism in Harmony with the Bible, as a Progressive Book.
Jewish Ignorance of Immortality.	The Bible: how to be Interpreted.
The Spirit-form of Samuel; His Denunciation of Saul.	Dogmatism and Pride of the Priests.
Identity of the Spirit Samuel shown.	Contrast between Jesus and the Clergy.
Generosity of the Woman of En-dor towards Saul.	Spiritualism too Broad for a Narrow-minded Priesthood.
Saul's interview with Samuel not an exact Type of Modern Spiritualism.	The "Rich Man and Lazarus," a Recognition of Spirit Communion.
The Early History of Modern Spiritualism Misrepresented.	The "Latter Days."
Alliance of Christians and Infidels in Fighting against God.	The Blood of Atonement, a Relic of Ancient Paganism.
The Consolations of Spiritualism in Trouble.	The Efficacy of Prayer.
	Purity of Soul the Aim of Spiritualism.

LONDON: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.

SPIRITUAL PRINTERS.

The newspapers report that the Bishop of Moosoonie has not hesitated to take off his coat and become a practical printer. A vessel that was to have brought him materials for printing and binding the Bible was wrecked, only a part of the cargo being saved. The manual on printing that had been sent out was lost in the wreck. Undismayed the Bishop commenced work, and after a fortnight's work managed to produce a tract of sixteen pages. The Indians watching him while he worked with great curiosity.

Bishop Colenso gives much attention to printing, but possibly not in the practical department, though he has developed the art amongst the Zulus.

The Editor of the MEDIUM now prints his own paper. With but little assistance, himself and family get up the paper entirely, and very much to the satisfaction of the readers. Printing is indeed a form of preaching, and, Why, not both departments of the work go hand in hand?

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

Christ the Corner-stone of Spiritualism.

A Treatise by J. M. PEEBLES, M.D.

Contents:

Jewish Evidence of Jesus' Existence. Who was Jesus? and what the New Testament says of Him. What the more candid of Freethinkers and men generally, think of Jesus of Nazareth. The estimate that some of the leading and more cultured American Spiritualists put upon Jesus. Was Jesus, of the Gospels, the Christ? The Commands, the Divine Gifts, and the Spiritual Teachings of Jesus Christ. The Belief of Spiritualists—The Baptised of Christ—The Church of the Future.

PRICE SIXPENCE

LONDON: J. BURNS, 15, Southampton Row, W.C.

PROGRESS OF SPIRITUAL WORK.



PLYMOUTH.—CIRCLE INCIDENTS, &c.

The MEDIUM is from week to week full of the richest and most instructive reading. There is no part that can be justly called trivial, dull, or commonplace, but every page is fraught with the most profound teaching concerning the facts and philosophy of Spiritualism and life.

To every spiritual mind, this paper comes as a weekly "feast of fat things." Last week's number has been spoken of in highly appreciative terms by some of the friends here, and considering its worth, one feels to regret that it has not universal circulation. I do not say this in disparagement of other Spiritualist papers, because I read them, too, with much enjoyment and profit, but I am simply stating a fact respecting the MEDIUM in particular.

The articles by "Oranoroi" are, to many, of priceless value; and I feel sure there will be much regret when one who is so truly a spiritual teacher announces the completion of his communications. There are writers, and speakers, and contributors whose productions are of such a high and distinctive character that they are much missed when they do not appear on the page. Where is the reader of the MEDIUM whose expectations are not raised to the highest, and who does not experience special gratification when a discourse is announced from the guides of Mrs. Richmond.

I have the impression, however, that nothing is read with deeper interest than particulars of work, and phenomena, and teaching, that take place in the home and other circles; hence I, as do others, feel prompted, from time to time, to give such particulars. For the higher phases of spirit-manifestation, such as the direct spirit-voice and materialisation, we must, I suppose, wait a little, but we are privileged to witness a variety of other interesting phenomena. The week just closed has been the most remarkable of any that we have had for the number and variety of striking and convincing incidents that have taken place; or perhaps it would be more correct to say the number of circles in which these have taken place—for each circle has its interesting and exciting incidents to report.

On Sunday week, in a home circle, after the public service, a deeply affecting incident transpired. A lady who has recently passed away and who had for some time become a believer in the teachings of Bradlaugh, and whose husband's mind is still involved in gloomy materialism, controlled the medium, and bitterly bewailed the desolateness and wretchedness of her spiritual condition, resulting from the perversion of mental and moral tendencies, and from neglected opportunities. It was sadly significant to hear her say that her earthly home, to which she had been so devotedly attached, had now no attractions for her; she was repelled by the blank, dreary, materialistic atmosphere that filled it; and her pathetic appeal, "Where shall I go?" "What shall I do?" went to the hearts of all. She had tried hard to induce the medium to let her control at the Hall that evening, that she might make her appeal to the congregation.

So far as this unhappy spirit is concerned, is not this remorse she is experiencing the real purgatory, and an indication of a softening process that will ultimately lead to light and peace? Says "Macbeth":—

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?"

Alas for orthodoxy in the presence of such a question when applied to an unhappy soul that has passed from earth! But what is the answer of the "Doctor" to Macbeth's appeal?

"Therein the patient
Must minister to himself."

Yes, but orthodoxy does not give the unhappy soul a chance to do this; its verdict is "no hope." But, thank God, we are not left to the tender (?) mercies of orthodoxy; Spiritualism assures us of that which the Bible teaches, that "His mercy endureth for ever," and that there is hope in the most hopeless case.

This Sunday evening we also had a final address from the guides of Mr. Wood, full of kindly admonition and good counsel.

Monday, Circle No. 1.—Mr. W. and Mr. P. spoke under control. The spirit who controlled the latter, was, in earth-life, the bosom friend of the medium, and the affinity—the natural affinity of mind and affection, continues. He gave interesting particulars of his connection with the medium when on earth, and of their joint experiences and pursuits; he also explained some circumstances that the medium never understood before. In his normal state this medium saw, clairvoyantly, a message written, which he was directed to write out and deliver to myself on the following evening. This friend, when under control, also sees crowds of happy faces, and hears sounds not of earth.

Tuesday, Circle No. 2.—Mr. C. controlled. This friend, a few days previous, on asking whether there were any relation of his present, the name of his sister was spelt out through the table; but having himself forgotten the order of the christian names, he was obliged to refer to the family Bible, where he found the communication exactly confirmed.

No. 3.—At another house, where some thoughtful and earnest inquirers were met, names were spontaneously spelt out of relations and acquaintances who had not been at all in their thoughts, completely, as they acknowledged, "knocking them over."

No. 4.—At the Hall. A beautiful scene described by Mr. J., under control, of a mansion with four entrances, the first being built in the Corinthian, the second in the Gothic, the third in the Elizabethan and the fourth in the Florentine style of architecture. There were hundreds of walks around this mansion, and the control promised on future occasions to describe the characteristics of some of these walks. This is the kind of mediumship that is being developed in this friend, some of the most beautiful and suggestive scenes of spirit-life are described through him; a series of these scenes I think would be read with deep interest in the MEDIUM. Two others were controlled and spoke at this circle.

Wednesday, No. 5.—At house of Mr. H. Here a gentleman asked if there was a friend of his present; a name was spelt out that startled and delighted him, and this, in connection with other circumstances, led to important results. This gentleman who resides, a few miles from Plymouth, has been a regular attendant at our services and circles, and a liberal supporter of the Cause; but as is, alas! too often the case, had no sympathy in his own home.

Now, however, all home difficulties are removed, and those who were opposed have, through what they have heard, been induced to consent to attend a circle for investigation. In a letter to myself this friend says: "Is it not marvellous how matters have worked? in the very way I thought it not possible."

"God moves in a mysterious way,
His wonders to perform."

Those two lines have often been impressed on my mind latterly. Yes, I feel we shall have glorious results."

Thursday, No. 6.—Here again, communications were spelt out from departed friends, giving particulars which astonished those present, and perfectly establishing their identity. In one case the spirit mentioned something peculiar that took place at his funeral, which no other could have known, it being a Freemason's secret; and it was communicated by initials.

In the other case the friend asked the spirit to give some test of his identity, which was done in such a remarkable manner as to preclude a shadow of doubt.

Public meeting at the Hall same evening well attended. A paper was read by a young gentleman on "A Critical Examination of the Difficulties of Spiritualism"; a very exciting but profitable discussion followed.

Friday, No. 7.—A circle newly formed. Deceased friends, by spontaneous and unexpected communications, gave absolute proof of their presence and identity.

The coincidence in the similarity of results in different circles, and the number, nature, and variety of these communications, have excited much attention, resulting in confirming the faith of believers and convincing inquirers. When critical, thoughtful, hard-headed persons acknowledge themselves to be completely "knocked over," it shows that execution is being done in the great campaign in which the spirit-world and its coadjutors are engaged.

There was a good attendance at the Hall on Sunday evening, and there were some features of a particularly interesting character. The subjects selected for discourse were, in the morning, "Nature's methods in agricultural operations, suggesting practical lessons in Spiritual Work"; in the evening, "What the Bible and Spiritualism teaches concerning the Spiritual World."

So ended our week's spiritual work and experience.

OMEGA.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

SHAKESPEARE STREET.

On Sunday last our much esteemed friend E. W. Wallis, gave trance addresses morning and evening. The morning subject was "Orthodox Spiritualism," by request. The following is scarcely a summary of the manner in which the subject was treated:

"Spiritualism, is a divine revelation, a link in the golden chain of everlasting love, binding together God and man. A drawing man much nearer to God. A proof of the existence and power of intelligences, which once dwelt in the body. It carries conviction to man that he is a spiritual being, and a son of God. That every soul is a portion of the great divine life. That man is the epitome of all the works of creation.

"Spiritualism recognises the dignity of man, endeavouring to eradicate the idea that man is a sinful fallen being. It reveals that man is not naturally a depraved

creature. It has no sympathy with the idea that all men are "Shapen in iniquity and conceived in sin."

"It reveals to man the great necessity of a right comprehension of the human, and its influence upon the soul-life.

"Spiritualism recognises the existence of God. Man's attributes, and the continuity of life after death.

"Spiritualism is the science of communion with those who have passed on to the higher life. Spiritualism teaches that there is not a complete revelation of God's will to man, but that God reveals himself to-day just as much as ever in the days of yore. And as time passes on, and man progresses, so God will make known by revelations, revealing higher manifestations of his will, and of his relationship to man.

"Spiritualism reveals the highest wisdom that can be manifested to man, and it teaches him how to use it to his own best advantage, and for the glory of God.

"Spiritualism disintegrates, breaks down all barriers, abolishes all creeds, and helps to establish love and purity. It helps to destroy all false distinctions and narrow-mindedness, and teaches men to be pure in thought, holy in aspiration, ever desiring the beautiful, the pure, the true, and the good.

"Spiritualism recognises God in all things. Teaches man his duty to his fellow men, and reveals to him how even while here, he may do the work of angels; in raising the fallen, cheering the cast down, and speaking words of love and consolation. It teaches him to scatter seeds of kindness broadcast wherever he goes, that he may reap by-and-by.

In the evening, the subject of the address was "Behold I make all things new." The address was delivered in a masterly style, and made a deep impression upon a numerous and appreciative audience.

On Monday evening a farewell tea meeting was held in the above Meeting House.

After tea, trance and normal addresses were delivered, and many kind expressions to our brother Wallis, wishing him God's speed on his journey.

A letter was read during the meeting from our highly esteemed brother J. J. Morse, stating his inability to be present, and expressing his sorrow that he could not—in person—state his high appreciation of Mr. Wallis as a brother and fellow-worker, and wishing him all manner of success during his tour through various parts of America.

One most pleasing feature of the evening, was the presentation (by the chairman) of a beautiful, well-fitted up travelling trunk, as a companion for Mr. Wallis during his journey. Mr. Hancock stated that the trunk presentation was projected by Mr. Morse, and would have been presented by him, as a memento from many friends. In the absence of Mr. Morse, Mr. Hancock in a few and well chosen, and appropriate remarks, presented the trunk, wishing—in the name of the friends—Mr. Wallis all the comfort and blessings needful to guide him safe through his journey until his return.

Mr. Wallis acknowledged the receipt of the present in a few remarks, and expressed his thanks to the friends generally for their kindness and good wishes to him. A most pleasant and profitable evening was spent.

W. YATES.

MANCHESTER AND SALFORD SPIRITUALISTS SOCIETIES.

PIC-NIC PLEASURE PARTY TO MACCLESFIELD AND GAWSWORTH.

August 1st (Monday, Bank Holiday.)

In surveying the neighbourhood of Macclesfield, we find variety of scenery, pleasant and shady walks, green lanes, grassy roads, etc.

Some 50 years ago, we are told, it was a common expression if any were desirous of an afternoon "out":—"Let's goo't Gowsuth tea gardens, and see th' weyld mon, un wi cum caw reaud biow'd Maggity Johnson's grave as wi cum back!"

ARRANGEMENTS.

Meet at London Road Station (L. & N. W. Railway Co.) at 9 o'clock a.m.

SPECIAL TICKETS,—3rd. class return at 1s. 10d., can be had from Mr. John Campion up to 9.20. He will be in the waiting room (right hand side entrance.)

Train leaves 9.30. Ordinary fare 2s. 5d. return. Arrives at Macclesfield 10.13

Proceed to Herd's Field, and Peggy's Wood.

At 12.30., Lunch at Skating Rink, Macclesfield. Hot water, 2d. each.

After which—visit Park, and the exquisite Cemetery, etc.

At 2.30., walk to Gawsorth (distance, 3 miles.) Visit the rural village, and interesting Church.

Here we see the old Hall of the Fyttons, with its picturesque half-timbered black and white front, at present the residence of Lord Harrington. Within the enclosure may be seen the Ancient Tilting grounds, where all kinds of games were enacted, so famous in the 15th and 16th centuries, viz., sword combat, quarter staff, wrestling. Here probably mummers

played, and the then popular ballads were sung, so famous in those times.

Visit the grave of the renowned Samuel Johnston, a most singular person. His gravestone bears the following inscription:—

"Under this stone rests the mortal remains of Mr. Samuel Johnson, afterwards ennobled with the grander title of Lord Flame, who after having been in his lifetime distinct from other men by the eccentricities of his genius, chose to retain the same character after his death, and was at his own desire buried here, May 5, 1773, aged 82." Here follows a singular piece of poetry: time and space forbid repeating it.

Passing the Old Market Cross, we arrive at Mrs. Faulkner's White Gate Farm, Gawsorth, for tea. Hot water, 2d. each. Train leaves Macclesfield 9.5, arrives at London Road 10.0. Mr. Brown of Manchester, and other mediums are expected to be with us, also our Macclesfield friends, and others. in the locality. J. CAMPION, SECRETARY.

33, Downing Street, Manchester.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, near the "Angel," Islington.

On Sunday morning next, July 24th, Conference at 11 o'clock, to which all friends are invited.

On Sunday evening next, at 7 o'clock, Mr. Iver MacDonnell will lecture. The subject will be "The Trial of Jesus Christ as viewed by a Roman Citizen."

On the following Sunday evening, July 31st, Mr. MacDonnell will again lecture. The subject he will then take, will be "The Coming Christian Religion." I do trust the friends of the Cause will gather around him and give him a welcome, as he is an earnest Spiritualist, and trying to be of some use to others.

161, Manor Place, Walworth.

W. TOWNS, Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

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The Sunday morning services are discontinued till further notice:

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On Sunday, July 17, Mr. Bent gave us a trance address in the evening. The guides took their subject from Matthew ix., 34: "The Pharisees said, He casteth out devils through the prince of the devils." The guides explained the verse well, and it was well received by the audience.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. G. Dawson, 27, Ellesmere-street, Hulme, Manchester

Secretary: „ W. T. Braham, 392, Stretford-road,

Service commences at 2-30 p.m.

A society for the free distribution of spiritual literature in connection with the above association. Literature thankfully received by Miss H. Blundell, 6, Summer Villas, Stretford Road, Manchester,

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

268, Chapel-street, Salford. Sunday evening at 6.30.

Sunday, July 24—Mr. Brown, of Manchester.

„ „ 31—„ „ Place, of Macclesfield.

"HOME CIRCLES."

For the convenience and better development of our "Home Gatherings we have arranged to divide them into Districts, viz.:—

CIRCLE A

Will meet every Wednesday, at 8 o'clock, in succession at

Mr. Brown's, 33, Downing-street;

„ Braham's, 392, Stretford-road;

„ Dawson's, 27, Ellesmere-street, Moss-side.

CIRCLE B

Will meet every Thursday, at 8 o'clock, in succession at

Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford

„ Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —

„ Taylor's, 43, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church), Miles Platting.

Due notice will be given as other Circles and Districts are open.

Secretary: „ J. Campion, 33, Downing-street.

Members belonging to the Home Circles will kindly bear in mind that no strangers will be admitted except by ticket bearing the introducer's name, and on no consideration will they be admitted after 8 p.m.

The friends of this society intend to have their annual Pic-nic on Bank holiday, Aug. 1, at Gawsorth, near Macclesfield. One of the most beautiful places for variety of scenery, green lanes, and shady walks etc. in the county of Chester.

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Mr. G. COATES, Stafford Street, Walsall;
Mr. J. VENABLES, Mount Street, Walsall;
Mr. W. ROBERTS, 8, Mount Street, Walsall;
Mr. O. FLINT, Adam's Row, Walsall;

or the Secretary—

Mr. J. TIBBITTS, Junction Street, Walsall.

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Secretary: „ J. J. Walmsley, 40, Brighton-street.

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KIRKCALDY Psychological Society, 13, Oswald's Wynd.—Tuesday evening at 8 o'clock.

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All men are equal in their birth Angels, brightangels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Salm on the bosom of thy God "Lay to clay, and dust to dust Some they, when the shades of evening Jherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Bark! the songs of angels swell Bath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our blest Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in glory! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours or day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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